

N^o 14
The Duty of Praying for KINGS,
or GOVERNORS.

IN A
SERMON

Preach'd at the

ASSIZES

Holden at

BRENTWOOD in *ESSEX*,

March 21. 1723.

BY

LEWIS DEBORD'S,

Rector of *St. Lawrence*, and Chaplain to his
Grace *LIONEL*, Duke of *DORSET*.

Publiſh'd at the Request of the HIGH-SHERIFF,
and the Gentlemen of the *Grand-Jury*.

L O N D O N:

Printed for J. PEMBERTON, at the *Buck and Sun*
over-againſt *St. Dunſtan's Church* in *Fleet-ſtreet*. 1723.

Price Four Pence.

The Daily Evening News
of GOVERNORS

IN A

SERMON

Preached at the

ASSIZES

at the

GRANTWOOD in 1733

by the



LEWIS D. D.

Rector of St. Lawrence,
Grace Church, Dublin

Printed at the Request of the H. of Commons,
and the Gentlemen of the County of...

LONDON:

Printed for J. PARKER, at the Bath and Sea
over against St. Dunstons Church, in 1733

TO
JOSIAH KINGSMAN, Esq;
High-Sheriff
OF THE
COUNTY of ESSEX,

And to the
Gentlemen of the GRAND-JURY,
Viz.

Sir HENRY MAYNARD, Bar^t,

<i>John Lethieulier,</i>	} Esqs;	<i>Henry Sommers,</i>	} Esqss
<i>Anthony Collins,</i>		<i>William Lockey,</i>	
<i>Robert Dennet,</i>		<i>William Nicholson</i>	
<i>Francis Gardiner,</i>		<i>William Walton,</i>	
<i>Richard Andrews,</i>		<i>John Turner,</i>	
<i>George Affer,</i>		<i>Nehemiah Bennet,</i>	
<i>Joseph Bennet,</i>		<i>John Brewster,</i>	
<i>John Chevely,</i>		<i>Charles Wood,</i>	
<i>James Brain,</i>		<i>Mark Frost, Gent.</i>	

THIS DISCOURSE, Publish'd at their Request,

Is most humbly Dedicated.

TO

JOSEPH KINGSMAN, Esq;

High-Sheriff

OF THE

COUNTY OF ESSEX,

And to the

Gentlemen of the Grand-Jury,

Vis.

Sir HENRY MANWARD, Bart.

Henry Somerset,
 William Jackson,
 William Richardson,
 William Watson,
 John Turner,
 Michael Bennett,
 John Brewster,
 Charles Wood,
 John Frost, Gent.

Esqs.

John Litchfield,
 Anthony Collins,
 Robert Darnley,
 Francis Gardiner,
 Richard Andrews, Esqs.
 George Aylmer,
 Joseph Bennett,
 John Gherard,
 James Brink.

This Discourtesy, holding in their Request,
 Is most humbly Delivered.



I Tim. II. 1, 2.

I exhort therefore, that first of all Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men :

For Kings, and for all that are in Authority ; that we may lead a quiet and peaceable Life, in all Godliness and Honesty.



THESE Words are a part of that solemn Charge, which St. Paul gave his Disciple Timothy for his Direction in the Exercise of his Episcopal Function ; a Charge, which, far from being confined to the Person of *Timothy*, extends to all who have, or shall have, the Honour to be admitted into the sacred Ministry of Christ's Church.

B

Having

Having, in the 9th *Verse* of the foregoing *Chapter*, inculcated on him those internal Qualifications which are absolutely necessary to a true Minister of Christ, and warned him of the dangerous Consequences of forfeiting those Qualifications, which he styles *making shipwreck of Faith*; he proceeds, in our Text, to direct him in the external Performance of religious Worship.

I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men:

For Kings, and for all that are in Authority; that we may lead a quiet and peaceable Life, in all Godliness and Honesty.

In which Words, we are taught, that the publick Offices of the Christian Devotion should consist,

First, Of Supplications, that is, of an humble Address to G O D, to avert those Judgments which by our Sins we have deserved; which seems necessarily to imply Confession of those Sins, and all proper Testimonies of Sorrow and Repentance.

for KINGS, or GOVERNORS. 13

Secondly, Of Prayers, in order to obtain those good Things from GOD, of which we stand most in need.

Thirdly, Of Intercessions for others; and

Fourthly, Of Thanksgiving for all the Mercies GOD has been graciously pleased to bestow upon us.

And, as the Christian Religion is an Institution of Love the most diffusive, the Apostle teaches us that we are to do all this, not only for our selves, but for all Mankind: But in a particular manner for *Kings*, and all those who are entrusted with the Execution of their *Authority*. For since 'tis owing to their Favour and Protection, that we peaceably enjoy the Exercise of Religion and Virtue, we ought in reason to pray and give thanks for them; and this we stand oblig'd to, not only from the reasonableness of the thing it self, but also from the strongest Ties of Religion. *For this,* says the Apostle, in the Verse after our Text, *is good and acceptable in the sight of GOD and our Saviour.*

The Text thus briefly open'd furnishes us with this important Maxim, namely,

It is the indispensable Duty of all Christians to pray and give Thanks for the Kings, or Governors, under whose Protection they live.

4 *The Duty of Praying*

That the Direction in the *Text*, tho' given to a Bishop of the Church, does equally extend to every inferior Member of it, will easily appear, if we consider, that that Direction relates wholly to the publick Offices of the Church, in which all the Christian People were to join. But I shall argue the Truth of our Maxim.

I. From the Ends of Government.

II. From the Obedience we owe to the Commands of God *and our Saviour*; and

III. From the Practice of the primitive Christians.

The *first* Argument, by which I shall endeavour to prove, that it is the indispensable Duty of all Christians to pray and give Thanks for the Kings, or Governors, under whose Protection they live, shall be taken from the End or Design of Government.

Now the great End of Government is, that every Member of civil Society, by the Protection of those in whom the Administration of Government is vested, *may* (as our *Apostle* expresses it) *lead a quiet and peaceable Life*. 'Twas for this End Men first enter'd into Society, and appointed Governors, whom they vested with all the Authority necessary to preserve Peace and good Order amongst 'em, and

to

for KINGS, or GOVERNORS. 5

to protect 'em in all their civil Rights and Properties. And since it is absolutely necessary, that those, who would obtain this noble End, shou'd contribute their best Endeavours to the Advancement of it; and since those Endeavours can be no more, nor no other, than the Expression of their hearty Desires to obtain it, it is very evident that it is their Duty to pray for those, by whose Ministration alone, they can ever expect to have those Desires accomplish'd.

The *Hearthen* World (who were guided only by the *Light of Nature*) were so sensible of this, that their Sacrifices for their Emperors and Rulers, and their Prayers for the Welfare of their Government, had always a Place in the most solemn Part of their Worship. And this we find was constantly practis'd by the *Jews*, who were strictly forbidden to admit any thing into their publick Worship without express *Revelation* from GOD. In all the Countries whither they were led Captives, they made it a Point of Duty to pray for the King and Royal Family, and for the peaceable State of the Kingdom; and we find 'em directed so to do in the *Babylonish* Captivity by an inspir'd Prophet, in the 29th Chapter of *Jeremiah*, at the 7th Verse, *Seek the Peace of the City, whither I have caused you to be carried away Captives, and pray unto the Lord for it; for in the Peace thereof shall ye have Peace.* That

6 *The Duty of Praying*

That they practised this Duty, during their Captivity in *Persia*, appears from the happy Effects it wrought upon two of the *Persian* Monarchs, *Cyrus* and *Darius*, namely, the rebuilding the Temple at *Jerusalem*, and the restoring the Vessels of Gold and Silver, which *Nebucadnezzar* had carried thence into *Babylon*. This glorious Work, design'd and actually begun in the Reign of the former of these Kings, was unhappily interrupted by the Misrepresentation of mercenary Counsellors, till the Reign of the latter, whom GOD was pleas'd to make the Instrument of restoring his Worship: And how much he was influenc'd in all this by the Fidelity of that People, and the Zeal which they had shewn for the Prosperity of his Government, by constantly praying for him and his Royal Family, is easily concluded from these Words, these generous Words, in his Decree; *Moreover I make a Decree, what ye shall do to the Elders of these Jews, for the building of this House of GOD; that of the King's Goods, even of the Tribute beyond the River, forthwith Expences be given unto these Men, that they be not hindered; and that which they need of, both young Bullocks, and Rams, and Lambs, for the Burnt-offerings of the God of Heaven, Wheat, Salt, Wine, and Oyl, according to the Appointment of the Priests which are at Jerusalem, let it be given them day by day without fail: That they may offer*

for KINGS, or GOVERNORS. 7

offer Sacrifices of sweet Savours unto the GOD of Heaven, and pray for the Life of the King, and of his Sons: as we read, *Exra* vi. 8, &c.

Now, that *Christians* are under as strong Obligations to secure this great End of Government, as either the *Heathens* cou'd be by the Dictates of *Nature*, or the *Jews* by *Revelation* from GOD, is as certain, as that *Christians* are equally Members of civil Society, and equally concern'd to have their Persons and Properties protected by the Governors of it; and the only Claim which any Subjects can have of such Protection, being founded on their paying Subjection and Fealty, which, in the Case of Christian Subjects, necessarily includes their Praying and giving Thanks to GOD for those good Princes, or Governours, under whom they enjoy it, I might hence fairly conclude the Truth of our Maxim: But I think it's fit we shou'd here consider, that at the first Promulgation of the Gospel, those who embraced it, (and were afterwards call'd *Christians*) being the Subjects of *Heaven* Princes, stood in need not only of their Protection in civil Matters, that they might lead a quiet and peaceable Life, but also of their Favour, that they might be indulged in the Exercise of their Religion; and therefore, as they were under the strongest Obligations imaginable to do all they possibly could, to secure

8 *The Duty of Praying*

cure these glorious Priviledges, it was undoubtedly their indispensable Duty to pray for their Kings, or Governors; that they, finding them thus solicitous for the Welfare and Prosperity of their Government, might permit 'em quietly and peaceably to enjoy their Religion.

I Exhort therefore, that first of all Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men:

For Kings, and for all that are in Authority; that we may lead a quiet and peaceable Life, in all Godliness and Honesty.

This may suffice for the first Argument.

II. The next Argument, by which I shall endeavour to prove that it is the indispensable Duty of all Christians to Pray and give Thanks for the Kings, or Governors, under whose Protection they live, shall be taken from the Obedience we owe to the Commands of *G O D* and our Saviour.

That *G O D* is the King of all the Earth, we must allow; since this is the first Principle of our Religion, the Foundation of all that Obedience in the sincere Practice of which Religion consists: And tho' crafty and designing Men may raise eternal Disputes about the Subject-matter of this Obedience;

yet

for KINGS, or GOVERNORS. 9

yet I trust there are none amongst us who will have the Confidence ever once to question our Obligations to obey the Commands of GOD and our Saviour. For this were at once to renounce Christianity, and to declare that *they have no Hope, and are without GOD in the World.*

Now, taking it for granted that we are obliged to yield a sincere Obedience to the Commands of GOD and our Saviour, which I am sure no Christian will presume to deny, it is very fit we shou'd consider, how the Duty of Praying and giving Thanks for the Kings, or Governors, under whose Protection we live, arises from this Obligation : And this will evidently appear from the Practice of GOD's ancient People the *Jews*, and from the express Precepts of the Gospel.

The *Jews*, as I observed under the former Head, were strictly forbidden to admit any thing into their publick Worship, without express Revelation from GOD ; and so strict was this Prohibition, that there was scarce a Circumstance of their Worship, about which they had not a particular Direction from GOD. Thus, when *Moses* was commanded to build the Tabernacle, the Directions he received from GOD extended, not only to its general Form and Dimensions, but even to its minutest Parts, to every Instrument, and Utensil of

it; and was backed with this solemn Charge, *Look that you make them after their Pattern, which was shew'd thee in the Mount,* Exodus xxv. 40. All this well consider'd, there can be no doubt, but that, whatever the *Jews* constantly practised in their publick Worship, was done in Obedience to the Commands of G O D.

I have already observ'd, that in the *Babylonish Captivity*, they were expressly commanded to *seek the Peace of the City whither they were carried away Captives, and to pray unto the Lord for it*: And if any Doubt should possibly arise, whether praying for the King and Royal Family by Name is imply'd in that Command, we have good historical Evidence, that it was so understood in *Babylon*, in the 1st Chapt. of *Baruch*, at the 11th Verse; where the *Jews* in *Babylon*, sending to their Brethren in *Judea*, at the same time that they exhort 'em to *offer Sacrifices to the Lord their God*, (with the Means of doing which they had furnish'd 'em by the same Conveyance) they likewise exhort 'em to *pray for the Life of Nabuchodonosor, King of Babylon, and for the Life of Balthasar his Son, that their Days may be upon Earth as the Days of Heaven*; and, in the next Verse, they alledge the very same Reason for this Practice, which we find annex't to the Command given by *Jeremiah*.

When

for KINGS, or GOVERNORS II

When they were under the Government of the Kings of *Egypt*, *Eleazar* their High-priest, writing to *Ptolemy*, says, “ We continually offer Sacrifice
“ for thee, thy Sister, thy Children, and Friends;
“ and the People pray for thy Success in all things,
“ and for the peaceable State of thy Kingdom.

And when at last they came under the *Roman* Government, it is remarkable, that those, who wou’d rather die than suffer *Petronius* to set up *Caligula*’s Image in the Temple, being asked whether they wou’d wage War with the Emperor? They answer’d, No; so far were they from any such Thoughts, that twice a-day they offered Sacrifice for the Safety of the Emperor; and this was their constant Practice, till they begun that Rebellion, under which their City, Country, Religion, and Nation was destroy’d. “ This being, saith *Josephus*, the Cause of the War, that the Seditious
“ did reject the Sacrifice offered for *Cesar*, tho’ the
“ Priests and Nobles earnestly intreated them not
“ to desert the Custom, concerning their Rulers,
“ which always had obtained among them.

If Christians would but seriously reflect upon this sad Catastrophe of the *Jewish* Nation, and how much their neglecting to offer Sacrifices for their Rulers contributed to it, by leading ’em from Sedition to Rebellion, and from Rebellion to utter Defo-

12 *The Duty of Praying*

lation; I say, if Christians would but seriously reflect upon this, it must needs put 'em upon examining, whether they don't lie under the same Obligations to pray for their Rulers, which the ancient People of GOD did; and whether these Obligations are not farther inforced upon 'em, by all those Precepts of the Gospel, which require us to *honour and submit to the King as supreme; to live peaceably with all Men; and to be subject unto the higher Powers*, remembring that *the Powers that be are ordained of GOD*; and that it is our Duty to imitate St. Paul, who *exercised himself to have always a Conscience void of Offence toward God and toward Men*? And if after this Examination any Doubt shou'd still remain, let 'em but carefully weigh the Words of our *Text*, (for sure Words cannot be more express) and they must be convinced, that it is their indispensable Duty, not only to pray, but also to give Thanks to GOD, for those good Kings and Rulers, by whose Favour and Protection they enjoy the blessed Privilege of *leading a quiet and peaceable Life in all Godliness and Honesty*.

The Apostle recommends the constant Practice of this Duty as necessary, not only to their securing the Benefits of civil Government, and the Exercise of their Religion, as in the *Text*; but also to their

for KINGS, or GOVERNORS 13

their finding acceptance with GOD *and our Saviour*, as in the following Verse :

I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men :

For Kings, and for all that are in Authority ; that we may lead a quiet and peaceable Life, in all Godliness and Honesty.

For this is good and acceptable in the Sight of GOD and our Saviour.

To say this to those faithful Souls, who first embraced the Gospel, was abundantly sufficient to establish the constant Practice of this Duty amongst 'em ; and little did those good Souls think that it could ever enter into the Heads or Hearts of their Followers, to make an Appeal to their Practice from the great Motive to it, the revealed Will of GOD and our Saviour. But since it can't be dissembled, that such Appeals are frequently made in this evil Age, I think my self concerned to prove that it is the indispensable Duty of all Christians to pray, and give Thanks for the Kings, or Governors, under whose Protection they live, as I propounded to do,

III. From

14 *The Duty of Praying*

III. From the Practice of the Primitive Christians.

Would the time permit, I could easily shew, from all the antient Liturgies, from those glorious Apologies for the Christian Religion, which appeared in the early Ages of the Church, and are still extant, and indeed from most of the primitive Christian Writers, that it was the constant Practice of the first Christians to pray for the Safety of their Kings and Emperors, though *Heathens*; We pray, says *Tertullian*, for a long Life to our Emperors, a secure Empire, a safe House, valiant Armies, a faithful Senate, a good People, and a quiet World.

When they afterwards lived under the Protection of *Christian* Kings, they prayed for them under the Title of their *most pious Kings, Defenders of God*, or of *the faith of Christ*, (as in *St. Chrysostom's* Liturgie) for their Power, Victory, Continuance, Peace, Health, Safety.

And when they came under the Government of *Heretical* Princes, we find that they still practised this Duty, as in the Reign of *Constantius*. We beseech God, (says *Cyri*l) for the common peace of the Church, for the quiet of the world, for our Kings, their Soldiers and Auxiliaries.

Now

for KINGS, or GOVERNORS 15

Now, if what Subjects stand oblig'd to in order to obtain the ends of Government ; if what the Commands of God and our Saviour require of Christians ; if what was constantly practis'd by Gods antient People the *Jews*, and by all the primitive Christians ; I say, if that be a Duty incumbent on all Christians, which has this three-fold Recommendation to their Practice ; (which I presume no Man, who professes Christianity, will venture to deny) it must then be confess'd, that it is the Indispensable duty of all Christians to pray and give thanks for the Kings, or Governours, under whose Protection they live.

I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men :

For Kings, and for all that are in Authority ; that we may lead a quiet and Peaceable Life in all Godliness and Honesty.

Having thus established our Maxim, I beg leave to make two or three Observations upon what has been said, and so conclude.

First, then, Those who either declare against, or artfully avoid, praying for the Prosperity of the Government by which they are protected, and for
the

16 *The Duty of Praying*

the Person of the King who is at the Head of it, are justly to be suspected of Disaffection, (if not of Enmity) to both.

It is much to be lamented, that there is any occasion for this Reflection in the present Reign, under the Influence of which we so fully enjoy the Ends of Government, that one would think it almost impossible, that there should be any disposition in the Subjects of this Realm, to avoid praying for the Health of our most gracious Sovereign, for the Prosperity of his Government, and for all the illustrious Branches of his *Royal Family*. But into what ridiculous Excesses will natural Corruption lead Men ! We have seen the lowest, the basest Arts put in ure to avoid the Practice of a Duty, which lays no heavier a Burden upon a Man, than to wish himself a happy Member of Society, and that he may continue to reap the Benefits of it : That a Man, who thus avoids contributing his smallest Endeavours to support a Government, under which he enjoys all the Protection a reasonable Subject can wish for, is justly to be suspected of Disaffection, must be granted ; unless it can be proved, that he has, in some other Instance, been guilty of as great madness ; for it would be difficult to give an Instance of greater.

As

As for those who declare against the Practice of this Duty, though through the abundant Lenity of the Government, they enjoy the Benefits of it in common, with better Subjects, and some of them partake of its Bounty; I appeal to their own Consciences, whether in case the Reins of Government were in their Hands, they would not consider those as disaffected Persons, who should presume to behave themselves towards them, as they do towards the present Government? Sure I am, that if they would speak the whole Truth, they must own, that they should not only consider those who should refuse to give this cheap Testimony of their Fidelity to their Governours, as disaffected to them, but even treat them as dangerous and pernicious Enemies, unworthy of the common Benefits of Society. But I observe.

Secondly, That it is utterly inconsistent with the Character of a true Christian, to use any of those little Arts, whereby Men avoid praying for our most gracious Sovereign King *GEORGE*, and his *Royal Family*.

Whatsoever interferes with the sincere Practice of the Obedience we owe to the Commands of God and our Saviour, must be inconsistent with the Character of a true Christian, since that Cha-

D

acter

acter is intirely founded on such Practice of Obedience.

Now, I have clearly proved in my *second* Argument, that, by our professing this Obedience, we stand indispensably obliged to pray and give Thanks for the Kings, or Governors, under whose protection we live ; and it will hence necessarily follow that all the little Arts, whereby Men design to avoid the Practice of this Duty, are utterly inconsistent with the Character of a true Christian.

As it wou'd serve no good Purpose to enumerate all the low and shameful Arts, whereby designing wicked Men have, under the mask of Religion, been leading unwary People into Sedition, and disposing them for Rebellion ; I shall excuse my self that Task : And I could heartily wish, for the Honour of Religion, *for my Brethren and Companions Sakes*, that I could say that all the Gentlemen of my own Order have been so wise and cautious, as to avoid the very Suspicion of having practised any of those Arts : but alas, what can be said in excuse for those, who disobey his *Majesty's Injunctions* and the *Laws of the Church*, perhaps as often as they go into the *Pulpit* ? Where some, instead of praying for his Majesty, as the *Royal Injunctions* and the *Canon* require, dexterously break

break this two-fold Cord, by using only a *Collect* and the Canonical Conclusion; and yet they wou'd take it very heinously if any Man should doubt of their being *Loyal Subjects*, and *Dutiful Sons of the CHURCH*: Others answer the same End, by using a more plausible Art; tho' whilst they pretend to keep close to the Letter of the *Canon*, they actually run into that very Practice which the *Canon* was design'd to prevent; I mean, the Practice of *bidding Prayer*, which was authoriz'd by the Injunctions of Queen *ELIZABETH*. For by this Slight they neither pray for the King themselves, nor give the People Time to do it; whereas the *Canon* says expressly, that *the Preachers and Ministers shall move the People to join with them in Prayer*.

I can't say how just the Criticism is, which one of our learned Judges was lately making upon that Phrase, *bidding Prayers*, which he takes to be a Corruption of the Saxon Word *beading*, that is *saying Prayers*, as *Beadsman* signifies *Orator*, and *Beadroll* the List of those to be pray'd for, all probably from the silly Custom of numbring their Prayers by the Use of *Beads*; but I wish some of our *bidding Gentlemen* have not given too much reason to suspect, that they would be better pleased to tell their Beads in a Popish Reign, than to pray for the Prospe-

rity and Continuance of a Protestant one. I hope the Number of them is not great in this Country: The known Loyalty of our Gentry and Commoners, and that worthy Testimony which they have lately given against a bold and enterprising Traytor, seem to promise that the Bulk of our Clergy are Men that truly *fear God, and honour the King*, and faithfully teach their Hearers so to do, as they would hope to preserve the Character of true Christians, or ever expect to reap the blessed Advantages of it.

Thirdly, and to conclude. Those who urge the Traditions, or Opinions, of the primitive Christians as decisive in Matters of Faith, must (if they are consistent with themselves) think it their Duty to follow them in Matters of Practice.

All Matters of Faith, which we receive as reveal'd by GOD, are Matters which we believe purely and solely upon the Authority of the Revealer. Now where the Revelation it self appears obscure, it's difficult to say how the Traditions, or Opinions, of the primitive Christians can decide what we are to believe. For what we believe upon their Decision, we do not believe upon the sole Authority of GOD, as the Revealer of it; and therefore it's no wonder, if among Protestants, there

there should arise a Doubt, whether it can be, properly speaking, a Matter of Faith or not: But, that those who hold the affirmative must (as I have observed) think it their Duty to follow, or be determin'd by, the primitive Christians in Matters of Practice, is as certain, as that there is no Argument, which can possibly be urged in the former Case, but will prove at least as conclusive in the latter: And no Doubt can arise about their being proper Witnesses of the Practice which they received from the Apostles and their immediate Followers,

As to the Practice recommended in our *Text*, I have shew'd under my *third* Argument, that it was constantly observed by the primitive Christians, who made Conscience of paying Allegiance to the Kings under whose Protection they lived, even tho' they were not of their own Religion: And shall not we, my Brethren, who profess to be Followers of them, *who thro' Faith and Patience inherit the Promises*; I say, shall not we be as diligent in praying for the Health of our King, the worthy *Defender of the Faith* we profess, for the Prosperity and Continuance of his Government, and for all the Branches of his *Royal Progeny*? If we are true to our dearest Interests, whether relating to Time or to Eternity, we shall not neglect

neglect this great Duty ; much less shall we be content with performing it in such an ambiguous Manner, as may leave any room to suspect that we are Retainers to those Miscreants, who have been lately engaging in a most horrid and execrable Conspiracy, to deprive us of our Religion and Liberties, and to bring us under the fatal Yoke of Popish Superstition and Arbitrary Power : From both which, GOD, of his infinite Mercy, preserve these Kingdoms, by continuing the Life and Health of our most gracious Sovereign Lord King *GEORGE*, and granting that we may have a Protestant Prince of his illustrious Race, to fill his Throne till Time shall be no more. *Amen* and *Amen*.

F I N I S.

